



Overview

Siman 433 Seif 8:

If one used a hole in a wall for *chometz* and the wall collapsed into rubble, even if it is not three *tefachim* high which is the depth that a dog searches, it need not be searched since scorpions are found in rubble. The concern is that after completing the search when no longer engaged in the mitzvah, he will search for a missing needle and will be in danger. This applies, however, only when one is not certain that there is *chometz* but if one knows that there is *chometz* and the pile is not more than three *tefachim* one must remove the *chometz* with a shovel or hoe so that it won't be dangerous. If the pile of rubble is three *tefachim* high it is sufficient to merely nullify the *chometz*.

- ❖ Even when one is not required to search for the *chometz* in the rubble one is required to nullify the *chometz*. If one did not nullify the *chometz* and it is now after the time that *chometz* is prohibited one must search for the *chometz* with a shovel and hoe. (M.B. 34)
- ❖ The concern for scorpions applies only where scorpions are present. (M.B. 35)
- ❖ If one did not remove *chometz* when it was necessary to do so the *chometz* is prohibited even though he nullified it (See 448:5). (M.B. 37)
- ❖ There is a disagreement regarding a small pile of rubble whether nullification is Biblically or Rabbinically required but if it is a large pile of rubble all opinions agree that nullification is unnecessary. (M.B. 38)
- ❖ In the case of a large pile of rubble if the *chometz* becomes exposed after Pesach it is permitted. (M.B. 39)

Siman 433 Seif 9:

Regarding a wine cellar that is filled with barrels stacked one on the other until the room is filled; one is only required to search the uppermost row and the one beneath it. In other words, one is only required to search the outermost row of barrels and from that row only the top row that sees the ceiling and the door and the row beneath that.

- ❖ One is only required to search a wine cellar that supplies wine during the meal. (M.B. 40)

Stories to Share

At the Employer's Expense

מ"ב תל"ג, ל"ו: "הו"ל שלוחי מצוה ואין ניוזקין..."

On today's amud we find that one who is involved in doing a mitzvah will not be harmed.

Although mitzvos are the means for us to connect with Hashem, many people have great difficulty feeling this connection. This is despite their commitment to follow Shulchan Aruch and fulfill all the mitzvos as well as they can. The Chayei Adam, zt"l, once explained why this is so.

He said, "We learn an important lesson from the verse, 'שומר מצוה לא יעדר דבר רע' - One who guards a mitzvah will know no evil.' This teaches us how to do a mitzvah. One who wishes to do a mitzvah must not act quickly by rote. Instead he must 'guard

Halacha Highlight

Searching for *chometz* in a pile of rubble

Shulchan Aruch Siman 433 Seif 8

ואם יש עליו גבה שלשה טפחים מבטלו בלבו ודין

And if the pile of rubble is three *tefachim* it is sufficient to nullify it in one's heart

The Mishnah (פסחים ל"א:) states that if rubble fell on *chometz* and a dog could not find it, meaning the pile of rubble is more than three *tefachim* deep, it is considered destroyed. The Gemara adds that one is obligated to nullify that *chometz*. According to the majority of Rishonim, Biblically the *chometz* is considered destroyed and one is not even required to nullify it. It is only by virtue of Rabbinic decree that the Gemara states that one must nullify the *chometz* out of concern that on Pesach one will clear the pile of rubble exposing the *chometz* and will then violate the Biblical prohibition against owning *chometz*. This is the first opinion cited by Mishnah Berurah (ס"ק ל"ח) and the one that he identifies as the primary opinion in halacha (ע"י שעה"צ ס"ק מ"ד). According to this opinion, even if one realizes after the time that *chometz* is prohibited that he forgot to nullify the *chometz* he is not obligated to search for it and destroy it since Biblically it is considered destroyed. Magid Mishnah (פ"ב מהל' חמץ ומצה הי"ד) asserts that this leniency to consider *chometz* destroyed is limited to where the rubble fell on the *chometz* on its own. If, however, one intentionally put *chometz* under a pile of rubble this leniency does not apply and one is required to search and destroy the buried *chometz* even if he nullified it (ע"י מ"ב ס"י תל"ח ס"ק ט"ו).

Mishnah Berurah (ס"ק ל"ח) writes that if a large pile of rubble fell on some *chometz* so that one is not able to search for the *chometz* it is considered completely destroyed and one is not even required to nullify the *chometz* since it is no longer considered to be his property. Furthermore, when the pile of rubble is that large one is not required to search for the *chometz* even if it was intentionally thrown beneath the rubble.

himself' and wait patiently, as in what the verse says of Yaakov, that he 'guarded the matter' of Yosef's dream. He waited on it. This teaches that one should take out time to think carefully what he is about to do. Even regarding Pesach, when we are commanded to eat quickly the verse describes to us how to do so. 'This also teaches that we must consider the meaning behind what we do before we act. Even when we hurry, we consider just how we are to hurry and fulfill the mitzvah.

מעשרה מאמרות, מאמר ח"ה, ח"ג, פי"א ע"ש

The Chayei Adam continued, "This is what is behind the nusach of, 'Behold I am prepared and read to fulfill...' which is said before each mitzvah. We are saying that we are truly prepared and ready, as the verse states: 'הכור לקראת-אלקיך ישׂרָאֵל' - Prepare yourselves, Yisrael, to meet your G-d.' I have found in my personal experience that any mitzvah I have done without preparation was not done properly, so it is of paramount importance that one is careful in this regard."

כ"ז מובא בח"א, כלל ס"ח, ס"י כ"ה